

The Manifesto.

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VOL. XIV.

FEBRUARY, 1884.

No. 2.

UNSATISFIED DESIRES.

—
ANTOINETTE DOOLITTLE.

As far as our knowledge extends, there has never been a time in the history of the American Nation, when there was greater prosperity in different departments pertaining to its material wealth, or its educational advancement, than the present. Science continues to reveal new modes of agriculture and machines are invented to meet the growing, expanding ideas which are requisite to carry the new methods into practical operation, which with the combined skill and energetic labor of the tillers of the soil, the land is made to yield a rich and bounteous supply of cereals, fruits and vegetables, for home consumption, and to contribute in considerable degree to the demands of foreign markets.

Ships, heavily laden with all kinds of merchandise go out upon the seas, to bear to other lands the products of our own and in return, bring from other ports to our shores fruits and fabrics from soils, and climates, in distant lands. Many of these staunch vessels are unable to cope with the fierce winds, and go down beneath the billowy waves which rise mountain high, and are seen no more. Still, others continue to plough the great deep, and press their way, and pass from port to port.

Fires and floods, devastate the lands, and yearly consume a large amount of the nation's wealth, as 1883 has proved in a marked degree; but as an off-set, the population is increased by emigration from other countries, and large tracts of land hitherto untilled, are brought under the plow and worked by those who emigrate to America from

isles beyond the seas, to find a home and take shelter under her national flag.

Why repeat these facts so often told, and so apparent to all, that they who run may read and easily understand? Our reason for so doing, is to show that with all the accumulated material wealth and financial prosperity, there still exists a restless unsatisfied condition of mind and feeling, in all ranks of society; which go to prove that there are soul wants and needs, that earthly material things can never supply. Hence we find in all ranks of society, an anxious expectancy, looking for some new thing to transpire that will bring change and fill an aching void in the chambers of the soul, and feed the immortal part.

Pulpit orations from the clergy, it matters not how eloquent they may be, or how pleasantly their words may fall upon the ears of the hearers—fail to touch their hearts. The Bible has been used as a text-book by many thousands of professed ministers of the gospel, for a long period of time, until nearly every verse has been repeated over, and over again and turned, and twisted, and explained, until it has become as sounding brass and tinkling cymbals: for priests and people, by lack of true charity, or practical love to God and to their neighbor, under the guidance of Christian faith, fail of ministering or receiving even a spark of living inspiration from the Source of divine light.

Thousands at the present time, are looking and waiting for some sudden revulsion in the spiritual elements, that shall bring about a better state of things and are hopeful and joyful in the anticipation. Others fear lest a sacrifice of some of their dearest earthly idols may be called for, if coming events which

they feel are rapidly drawing near, and are casting their shadows before, actually transpire.

As a general rule, the majority of those who profess to want something better than what they now possess, do not want to give an equivalent to obtain it. Like one class of the ancient Jews, who were looking for the long promised Messiah; they expected a prince in pomp and regal splendor to come and establish a throne and kingdom, and sway the scepter of power, and strengthen the then existing hierarchy, and rebuild the aristocracy of that day. They were greatly disappointed; so much so, that only a few were prepared to receive the Anointed Nazarene, the medium of the Christ Spirit, who came to them in an unostentatious manner, and they did not recognize him, nor understand his mission. Thus it is, and will be with the major part of those who at the present time are hungering for soul food; they desire it, but are not willing to sell *all*, or even a part of their worldly gains to obtain it. The selfish, ease-loving, pleasure-seeking multitude, cries, "give, give! but do not take from us our earthly treasures that we love so dearly!"

Jesus, without doubt, was educated with the Essenes of his time, who were numerous in Palestine and Syria, and were practically progressed and virtuous. Philo said of them, "They do not sacrifice animals; do not hoard up riches for themselves; yet they regard themselves the richest of mankind; because contentment of mind is riches. No war implements are found among them; neither slaves nor slave owners; they hold that virtue and freedom belong together." Their trinity is, "Love of God, love of virtue and love of mankind."

Their Order was not founded upon natural descent, but upon virtue and integrity of character. They required new converts who joined them, to sell their private possessions and divide with their poorer brethren; thus mutually share the burdens of life, and serve one another in love. They enjoined upon all the necessity of meekness and lowliness of spirit, and purity of heart and mind. They commended celibacy which enables a man or woman to abstain from connubial intercourse for the kingdom of heaven's sake; but acknowledged that *all* could not receive, or enter into that state, only as was given them thus to do.

Gensburg said; "It can hardly be doubted that the Savior himself belonged to this holy brotherhood, that existed during a period of two hundred years before Christ. At the advent of the Messiah, the Jews were divided into three parties; Pharisees, Sadducees and Essenes. Jesus often reproved the former, but not the latter."

May we not reasonably gather the idea from ancient history, that Jesus brought many doctrines which he taught from the schools of the Essenes, which was the fruit of preceding generations, instead of all those beautiful lessons which he gave, coming directly to him, as a new revelation? And that the quickening Spirit that descended upon and abode with him vivified and intensified those heaven-born principles, and enabled him to carry them forward to greater perfection?

If those in our own time who are waiting for what they call the millennial day, would prepare themselves for the event as did the ancient Essenes who were looking for the Messiah: How long would they have to wait before the Com-

forter, the true Witness, who now stands at the door knocking, would find entrance and sup with them and break the bread of life with them?

Mt. Lebanon, N. Y.

The Government of Christ's Kingdom,— a Theocracy.

ABRAHAM PERKINS.

It should be thoroughly understood that the Government of the Kingdom of Heaven is neither a Monarchy nor a Democracy; yet, we find in its nature the elements of both forms prefigured. It is a Theocracy. In its administration, it partakes so much of a Monarchical form as to establish a central power, a throne or tribunal for final decision on all questionable matters; and so much of the Democratic form as to embody the voice of the people to sustain it and make its acts legitimate. It is not all throne nor all the voice of the people; either of which would produce absolutism and monopoly, and furnish a direct fruitful support to self, the arch enemy of the Kingdom.

Monarchy fosters and builds up an Aristocracy: it creates in society castes of high and low, from which condition, neither merit nor demerit removes the stamp of honor or degradation. In its extreme, it becomes despotic and most unjust.

Democracy tends to the leveling of humanity to a common plane: and when carried to an extreme, would ignore the respect and dignity justly due to office and that legitimate authority necessary for the power and strength of society. In a Theocratic Government, the lessons as taught by Jesus for the maintenance of order and harmony gave officers and

endowed them with power to bind or loose on Earth, even as bound or loosed in Heaven.

The Apostles also commanded subjection to Principalities and Powers; all of which, both in Church and State, should be received as admonitions and lessons of instruction, sufficient to fit man for the duties of life in all things pertaining to human interest and the development and progress of the human mind.

No institution or body formed for religious, social or political purposes, neither for any other relation or economy of life can possibly exist without order, the first law of Heaven. For the protection of any organization, the body must be properly officered, having a tribunal whose decision must be final; otherwise, institutions and societies breed contempt, become confused, divided, disorganized, wrecked, lose their power and fall to pieces, not unfrequently bringing in their destruction mutiny and rebellion, which conclude their history.

Because of system for business, for existence and growth, it does necessarily follow, that in society there must be high and low, rich and poor, master and servant. The principle that reduces to equality of condition regulates that feature and gives to the supervisor and menial, priest and layman equal honor; and each in their turn may be called to the same position or vocation in a Theocratic as in a Republican form of Government.

Enfield, N. H.

THE thing can be said of fresh, cool water, when needed by the system it is most grateful to the sense; when not needed it offers no temptation. So much cannot be said of beverages that intoxicate.—*Fanny B. Johnson.*

FOR THE MANIFESTO.
A VISIONARY DREAM.

ALONZO G. HOLLISTER.

ANNA Cogswell was born in Pittsfield Mass. in 1761. In her written testimony given March 1827, she relates as follows; Sometime in Feb. 1780, being in great trouble of mind, I dreamed I was with a large company of people and a man came and told us that Christ had come to judgment, which greatly shocked my feelings, as I feared I was a false professor and should have no part in his kingdom. He told us we must all walk in procession to a certain place, where we would find a tree in full bloom.

Each one must pick a flower from the tree, and those who gathered a flower containing seed, it would be a sign to them that they had the grace of God in their souls. We were placed to walk in order, the men two by two on the right, and the women in the same order on the left. While on the way I trembled with fear, and the woman at my side asked what made me feel such trouble. I told her I was afraid I should be found a false professor. She said she felt no concern for herself on that account. I turned to look at her and perceived she was an adulteress, though I never saw her before.

We picked each a flower and returned. The man who sent us, met us at the door, and told us to lay our flowers on a table, and let them be examined.

The woman who walked with me laid down hers, which was fairer than mine, and I laid mine by its side. Some seed fell from my flower and consumed hers in a moment. I was so overjoyed at the result that I awoke, and for a season felt very happy.

Having heard of Mother Ann Lee and the Elders, I went in company with others to visit them, while they were in prison at Albany. After entering, we stopped in a narrow passage on the lower floor. Elder James Whittaker came down stairs, and the moment I saw him I knew he was the man I saw in my dream. He looked at me and said "Young woman, honor God in Heaven," and immediately conducted us up stairs, where Mother and the Elders were. He soon began to speak of the coming of Christ to judgment, of the manner of his coming, and how we were to be judged.

In conversation with Mother afterward, I related my dream to her. Do you call that a dream? said she, it was a vision of God. The woman you saw walking by your side, represented false professors, who profess to be espoused to Christ and yet have other lovers, and their confidence is in the flesh. But this seed of the gospel will consume it. She then called Elder James and said Anna has been telling me a pretty vision—tell it to brother James. Accordingly I related it to him. Do you call that a dream? said he. Yea, I said, because I was asleep. He answered, it was a vision of God, and a great gift to you. Anna Cogswell became a Savior, in saving herself.

Mt. Lebanon, N. Y.

THE CHRISTIAN WARFARE.

MARION JOHNSON.

Nor as a bannered Host
With plume and steel in martial rank arrayed;
With all the pomp and glitter and the boast
Of holiday parade:

Nor yet as armies come,
When hastening to the conflict and the strife,

With deadly panoply of war's dread doom,
And fearful passions rife:
But in the calm retreat,
Secluded from the turmoil and the glare;
They turn the spirit's sword within, to meet
The foe in ambush there.
Bearing a daily cross
Against the dearest idols of the soul;
Turning from wealth and worldly fame as dross
They press toward the goal,
Seeking the aid of heaven
In earnest fervent prayer, with purpose true;
Beyond the joys of earth, to them is given,
Eternal Life in lieu.
Canterbury, N. H.

THANKSGIVING.

MARINDA M. KENISTON.

How many hearts with joy will greet
This Nation's cherished festal day;
How many loving friends will meet
In happy homes to praise and pray.
May each, may all, that blessing share
Which crowns the day with memories bright;
May love outweigh the din of care,
And darkness be dispelled by light.

O Earth! what treasure dost thou hold
'That vies in worth with Christian love?
The richest mines of purest gold
One half the blessing ne'er can prove.
The love that dwells in kindred minds
Safe linked in friendship's golden chain,
Through all the lights and shades of time
Unchanged forever will remain.

May all who've gathered here to-day
Within these ancient hallowed walls,
Where oft our Fathers met to pray
And pledge themselves to give up all,
Renew again their lives to God,
While angels list to catch the sound,
And in the "Book of Life" record
That loyal souls still here are found.

O may each soul uplifted be,
To feel a tender Mother's care,
Thanksgiving anthems full and free,
Be wafted on the morning air.
May all who pray, and all who wait
Upon the Lord, to do his will,
An inspiration new partake,
And through all changes trust Him still.

It is the lot of some to sow,
While others reap the golden grain,
And many here may never know
The fruits of all their love and pain.

Blest be the hands that toil with care,
The hearts that live, mid hopes and fears;
Not all unheeded are their prayers,
However dark the day appears.

While those upon whose furrowed brow
Are seen the telling lines of care
Give thanks, their lives are spared till now
That children may their blessing share;
Give thanks, that when life's strife is o'er,
The shoals of time are safely past,
Awaiting them on yonder shore.
Are those whose friendship pure will last.

Thrice blessed souls! whose patient toil
With trusting hearts and willing hands
Planted with gospel seed this soil,
A goodly heritage to stand.
E'en now we feel their presence near,
These faithful waiting ones to bless,
And welcome tidings soon to bear,
"Receive thy crown of righteousness."

Let those before whose vision lies
Yet longer service to be given,
Rejoice, that they may win the prize,
And be the perfect flowers of Heaven.
If loyal they are ever found,
And to their Maker freely give
The first ripe fruits that e'er abound
Where virgin principles are lived.

So let all hearts give thanks and praise
Who've joined the lovely Virgin throng!
Thanksgiving fill the matin lays,
And be the theme of evening song.
For who like us can truly sing
The song of freedom ever grand?
Who better offerings can bring
Throughout our Nation's cherished land?

As days and weeks glide swiftly on,
Each bringing duties to be done,
We'll chant a never-ending song
And hold the bond that makes us one.
Through all the varying scenes we meet,
Vicissitudes which mark life's way,
Unchanging in our hearts shall beat
The love we feel renewed to-day.

Engfeld, N. H.

PROGRESS AND ORDER.

O. P.

LITERATURE and mathematics may be greatly unfolded, yet A, B, C, will ever remain at the root of one, and One, Two, Three, at the root of the other. So we may be assured, that in all branches of human progress, initial principles will ever be recognized.

The progress made by the Jews from heathenism, was due to a measure of obedience to Hygienic and Moral Law. This statement is self-evident from the fact, that all human manifestations refer themselves to morals and hygiene.

Science and Art, may be greatly unfolded, yet essentially, no real human elevation may occur. Such was the case with the Egyptians; they represented ancient heathen civilizations; and such is the case exactly with modern civilization. The Pyramids are evidences of human vassalage, and of its consequent immoralities. The proverbial diseases of Egypt, attest violations of the Law of health. Modern civilization swarms with diseases, they attest its identity with the heathen civilizations of the past, as does also, the degradation of the wealth producers of Christendom.

Hygienic and Moral Law, and their fulfillment; will ever remain the fundamentals of human elevation.

There is a wide difference between the light of ideas, and the light of life. A person may see and acknowledge the fitness of things, and in his life be practically dark. A scientific fact can be presented, and all is right. A hygienic law applied to heathen habits, and the result is otherwise. From this cause, there is much confusion appending to the matter of progress. However, we may assure ourselves, that if a people in their conduct ignore Hygienic Law, there can be no real human elevation.

With regard to the location of an increase of living testimony. Shall it be at the center, or at the extremities?

"The wind bloweth where it listeth."

"Limit not the Holy one of Israel."

"Hurt not the Oil nor the Wine"—the

love of truth, and the inspiration thereof.

An organized body is not obliged to accept any increase of testimony: but if any member, or a family manifests an increase of hygienic, or moral conduct, they ought not to be crushed down, nor retarded by the inertia of the body.

The question has been asked, Shall an increase begin at the center, or at the extremities? Let us look around for emblematic illustrations. The rocks can instruct, the sunbeam enlighten and the plants of the earth give us knowledge. There is that wide spreading tree; we inquire of it; how is it that thou hast acquired such dimensions, and yielded such beneficent results? giving us food, fuel, and shelter. The tree replies, I am an assemblage of individuals; every bud I bear, is a tree in embryo. Our united labors during past years give the results you have stated. But what of progress? Well, I am a fruit bearing tree; I was but one bud when I was planted; I grew and produced a number of buds, these again did likewise, and finally, I attained the size you see. Strictly speaking, I am a community; composed of many members working harmoniously together. My progress, growth and strength, have been at, and from my extremities. When thou wast a single bud, didst thou bloom and bear fruit? I did not; the united labors of a great many buds were necessary before I matured and could do that. How didst thou behave under such an innovation as blooming all over into white flowers? I continued to grow, supported the increase, and left the growth and fruit buds to their respective duties. I have indeed manifested a degree of diversity in Unity, but there is a tree by the river, which yields twelve

kinds of fruits, and its leaves—divine ideas are for the healing of human ills. It manifests a greater diversity than I do, it being a higher organism.

Human Society is like me, an assemblage of individuals, and is truly an organism; and if of the highest type, twelve manner of fruits may be forth coming. Low organisms do not admit of much diversity.

It is the province of my roots and trunk to support the buds, and it is their threefold office, to strengthen the trunk, bloom and bear fruit. Unity of action is Order; growth and fruit is Progress. Order will become stonified, if not fully compatible with Progress. Progress cannot be established, unless compatible with Order. Where Order is stonified, an increase will be out of unity.

My conditions of growth, are light, warmth, moisture, air. The conditions of the tree by the river of life, are divine light, love, and an atmosphere which invigorates and gladdens all divine forms. Its every bud, is a divine human spirit, accessible to Progress, and ever tending to Order.

Mt. Lebanon, N. Y.

PIONEERS OF THE WESTERN RESERVE.

Notes referring to the Shakers of North Union, Ohio, as published by HARVEY RICE in a work entitled, *Pioneers of the Western Reserve*. Some explanatory remarks are added by J. S. PRZESCOTT, a member of the Society of North Union.

"In 1822 a religious community known as Shakers was organized in Cuyahoga County, under the supervision of Ralph Russell, a devout man of that faith. He was aided in this work by the Elders of Union Village, Warren County, Ohio. They purchased a tract of wild land in the township of Warrensville, cleared the central part of it, erected a small village of log cabins, and gave it the name of "North Union." Here they tilled the soil,

grew in numbers, erected mills, established factories, a school-house, and a church, and for many years flourished, but of late have rapidly declined in numbers and in wealth, and in fact have become but a remnant of what they were in their prosperous days. Yet there are other communities of the same faith that still flourish in different parts of the United States.

It must be admitted, that the Shakers have become a power in the land, and are justly regarded as an honest and industrious people. In their mode of worship they introduce a shaking,* shuffling dance, keeping step to the music of a monotonous song or chant, and for this reason are generally called "Shakers"† by outsiders; yet they prefer to call themselves "Believers,‡ because they believe in the divinity of Ann Lee, and in living a life of pure celibacy.¶ In other respects their creed is substantially orthodox.

Ralph Russell, who led in organizing the community at North Union, was not only sincere in his faith, but a man of tact and enterprise. He was born at Windsor, Conn. Aug. 3, 1789, and received a good common school education. He loved books, and soon acquired a fund of general information. Influenced by a desire to go "West," he settled in Warrensville in 1812.

Accidentally, or rather providentially, as he thought, he soon came in contact with two eminent Shakers of Union Village, who convinced him of the truth as it is in Ann Lee. He then commenced to indoctrinate his neighbors in the principles of the new faith, and soon acquired a goodly number of adherents. Thus encouraged, he organized a community of Shakers at Warrensville.

"Ralph," as the brother-hood called him, was a man of imposing presence, tall, grace-

ful, and winning in his manners, and persuasive in his logic. He was not only one of the first founders of the community in Warrensville, but its principal leader until 1826, when, owing to some disturbing elements of doctrine and rule he withdrew from the community, and settled on a farm in Solon, where he died Dec. 23, 1866, at the age of seventy eight years. He was superseded by the Elders from Union Village.

The number of Leaders and Elders who have from time to time succeeded Russell are somewhat numerous. Though subordinate to higher ecclesiastical authorities, this class of officials share a degree of independence and power which renders their position one of great influence as well as honor. Among the number, there are several individuals who have an interesting record.

This is true of James S. Prescott, one of the founders of the community at North Union. Though advanced in age, he is still active and faithful in the discharge of his duties. He comes from a good family, being akin to the late William H. Prescott, the renowned historian. He was born Jan. 26, 1803, at Lancaster, Mass. His mother was a pious lady, who instructed him at an early age in the lessons of Christianity. He received a good academical education, and commenced his career in life as a teacher in a missionary school, consisting of some fifty § Indian youth, at Oneida, N. Y.

In 1826 he came to Cleveland, where he found employment as a mason, a trade he had partially learned while in his boyhood. In the course of a few months he left Cleveland and engaged in a job of mason work for the Shakers at Warrensville, North Union. Here he became interested in their religious views, adopted their creed, ¶ received their faith, and united with them, and still remains with them. He is a man who lives a pure life, and is highly esteemed by the brother-hood and by all who know him. He is an intelligent, modest, and truly amiable man. He has

§ The average daily attendance was about forty, including both sexes, taught on the Lancasterian plan.

¶ The Shakers have no creed, except what is contained in the life of Christ, or, in the four Evangelists, Matthew, Mark, Luke and John.

*Shaking was introduced by the first founders, by the operations of the Spirit. Dancing was introduced as an act of divine worship. See Jeremiah, xxxi. †The term Shakers was given to the people in derision.

‡They call themselves "Believers in Christ's Second Appearing," not in the divinity of Ann Lee, but in the divinity of Christ. Christ is a "Spirit," and can come in a woman, as well as in a man.

¶They believe in living a life of virgin celibacy, because Christ lived that life, and he was our example. See Matthew, Mark, Luke, and John, on this subject.

recently written a History of North Union,* which is highly interesting in its details, and which should be published in book form. He was never married; yet he worships his ideal of a woman, and thinks her divine. †

Ann Lee was born of humble parentage at Manchester, England, about the year 1736. Her early education had been neglected; yet nature had endowed her with unusual mental powers and with a spirit of religious enthusiasm. She married young, was the mother of four children, all of whom died in infancy. She deplored her bereavement with a grief which was insupportable.

This induced reflection as to a remedy for human ills, and led her to advocate celibacy, and to become a dreamer in matters of religious faith. She commenced preaching strange doctrines in the streets of her native town. The populace gathered in crowds to hear her, and in such numbers as to impede public travel.

*The history of North Union was written expressly, for the "Western Reserve Historical Society," by request, and published in the *Cleveland Herald*. By the Hon. JOHN BARR, Judge of the Police Court.

†The term Divine cannot with propriety be attached to any human being, abstractly, Jesus made the discrimination between the human and the divine, when he said, "Thou art Peter, i. e. the human, and upon this Rock, i. e. Revelation or divine, will I build my church and the gates of hell shall not prevail against it." Matthew xvi; 18. and "that Rock is Christ," the divine Revelation compared to a solid substance because it endureth forever. 1 Cor. 10., 4. It prevailed against the human, but not against the Rock, it stands good yet, i. e. Revelation.

Ann Lee, made the same discrimination when she said, "You ought to have your faith grounded in the power of God," or power of his Christ, "for that abideth forever. But if your faith is only in persons, and they should fall, you are liable to come under loss." Millennial Church, p. 337. We admit that a woman living a divine life makes her appear beautiful, and so it does a man, but neither of them are objects of worship, because they are human, the creature, and not the Creator.

CHRISTIAN CONTENTMENT.

— FANNIE GILLERPIN. —

PAUL gives us a good lesson on this subject in 1 Tim. vi., 6. "Godliness with contentment is great gain."

We think he referred to those who when trying to be content, still were restless, wishing to be more than God in his wisdom intended or made them to be. We are too prone to move along desiring most, that which affords selfish pleasure, rather than spiritual growth.

Christian graces are developed by adherence to christian principles; contentment is found, by daily bearing the christian cross against discontent, impatience with ourselves, and dissatisfaction with our lot in life.

Discontent leads the mind "into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

Let us use every talent we may possess as a divine gift and thus return to our Master his own with usury.

The root of Content is found in the recognition of God's love, his mercy, his truth, and a trust in his promises which are sure to the upright and faithful.

"He giveth power to the faint, and to them that have no might He increaseth strength."

No child at our table needs his daily bread; more than every child of God needs the Christian grace of true Contentment.

Canterbury, N. H.

— Shaker Village, N. H. —

DEAR SISTER MARCIA;—In the September number of the Manifesto I found an article entitled "The Voice of Age" which agreed so perfectly with my ideas of faith and gospel principle, that I wish to make mention of it to you, with my sincere thanks. Every sentence seems written as with a pen of fire never to be obliterated, and should be so deeply impressed in the heart of every church member, that a slothful selfish spirit can find no place in their abode.

I have thought it unwise to measure health and strength by age, if one should retain their youthful vigor at eighty years of age: why not enjoy the precious blessing of moving in active labor and not fearing any sad results therefrom? Longevity is becoming more universal with the people of our country, and is it not because the laws of life are more carefully regarded?

I also endorse your sentiments concerning a want of energy to work for the things of the spirit as we advance in years, for unless we watch and pray we are liable to become dim-sighted and lose a portion of our well-earned treasure, this would bring discouragement to others and a burden to the leaders of the flock, whom we should delight to aid and bless in every act of our lives by our faithful exertions and love in the cause of God.

Sally Ceeley.

RELIGION.

ANNA ERVIN.

RELIGION is not ours, until we live by it, in thought, word, and deed, when it goes with us into every place and sits uppermost on every occasion, also forms and governs our hopes and fears our cares, and pleasures.

The truly religious person is ever watchful and guarded in spirit; and by a purity of behavior is fearless. Religion is the name of all that is good, the Angel of Mercy, given to the dwellers of this transient life. It expands and beautifies the affections of the soul. It strengthens the bands of unity. It is the guide of youth in the path of duty, and should be the chosen companion of the inexperienced youth, that its light may illumine their pathway through this life.

It is my faith in practical religion that makes my declining years serene with the light that shines from heaven, and a sure refuge is found in Him who watches even the sparrow when it falls. In this faith this consolation is found, that life here is the vestibule of another, bright with immortal hope.

Enfield, Conn.

THERE is no accuser equal in severity of self-examination. Exercise it often.—*M. E. H.*

SOUL OF LIFE.

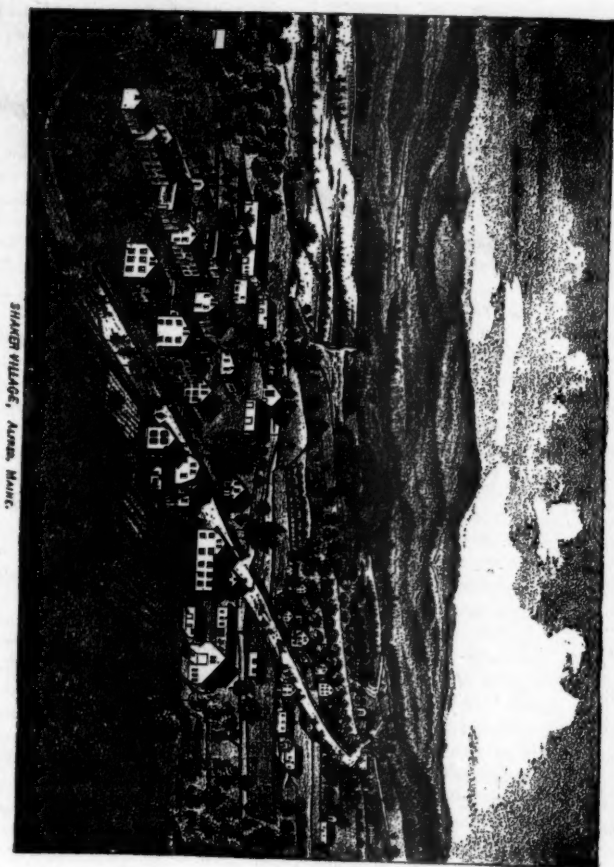
MARTHA J. ANDERSON.

WITH thy abiding presence, Lord,
And with Thy mantle of encircling love
Enfold us as the light envelops earth.
O Sun of life! O Fount of blessings new!
Shine on us still, and still pour out Thy good.
As morning mists roll up before the day
That floods the earth with light ineffable;
So in the glory of Thy countenance,
May every shadow that bedims our way
Retreat; may every care be turned to joy,
And every duty wear fair pleasure's smile;
May the tongue of murmuring be dumb,
And the full rich spirit of thanksgiving
Pour forth in songs of ecstasy and praise!
As flowers expand, in beauteous robes arrayed,
As blades of grass spring up from earth's dark sod,
So may Thy life—inherent in the soul—
Bring forth the types of things imperishable.
We yearn for higher thoughts, for holier wings
That lift above materiality,
And bring our souls in rapport with the Infinite
Soul of Life that permeates all worlds.
Removed from passion's storm and hate of men,
From envy, jealousy, and bitter words
That pierce like scorpion fangs or poignant spear,
Destroying human happiness and peace—
We would enjoy communion sweet with Thee.
One hour, O Lord! is better far than years
Spent in the realm of sensuous delight;
One quaff from the celestial fount of truth,
Would satisfy the immortal longing,
More than perpetual draughts from pleasure's spring;
Who dips life's cup therein, shall find
The bitterness of Marah's waters there.
Ah! who would taste of sweets elysian,
Must find the main-spring of their joy in Thee,
Relax their hold on sublunary things,
Nor deem what earth calls honor worth the strife.
Her wealth takes wings, her knowledge flies
Before the soul who opens with glad surprise
Her vision to the glories of Thy truth.
O how my spirit mounts! intensified
By the upwelling fullness of the love
I feel expanding in my soul to Thee.
Take all, all that this boastful world can give,
But unto Thee forever I would live;
Thy love supplants the transient loves of earth,
The banquet of Thy peace all want supplies,
And in the covert of Thy boundless grace,
My soul would find indwelling life for aye.

Mt. Lebanon, N. Y.

THOSE who quit their proper character to assume what does not belong to them, are, for the greater part, ignorant both of the character they leave and that they assume.

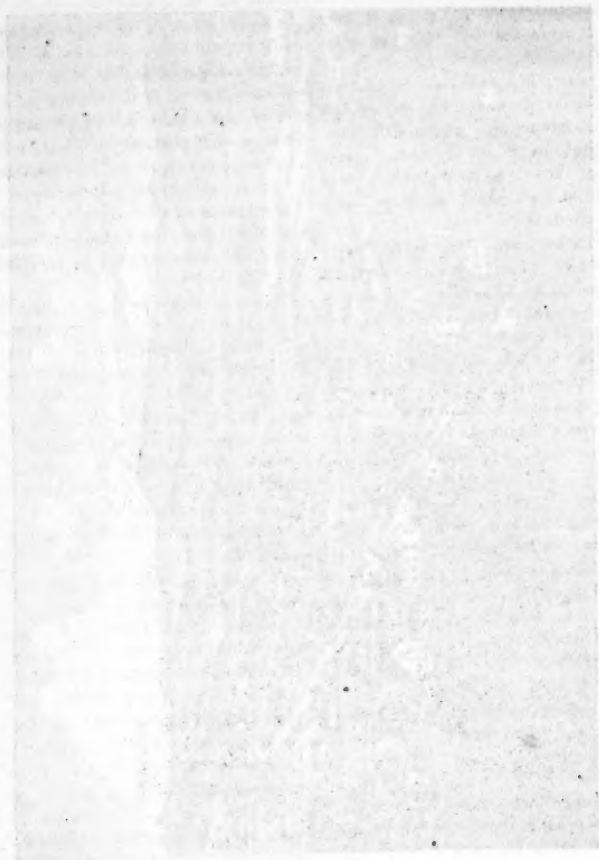
—Burke.



SHAKER VILLAGE, ANDOVER, MAINE.

THE SILENT

It is a story of the life of a man who has been
the most successful of men in the world. He has
been the most successful of men in the world. He
has been the most successful of men in the world.
He has been the most successful of men in the world.



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BIBLICAL. NO. 1.

BY H. C. BLINN.

THE Bible is certainly a wonderful book. It is now *the* book of the christians, sacred to that order while all other publications may be denominated profane.

Its impartial history of God's people from the time that Abraham left Babylon to the prophecy of Malachi, embracing a period of some 3,600 years, is a work over which hundreds and thousands never become weary, while its exhortations, admonitions and promises have served, no doubt, to make a large per centage of those who have carefully read it, better men and women than they would have been without it.

Theodore Parker says of this sacred book, "This collection of books has taken such a hold on the world as no other. The literature of Greece, which goes up like incense from that land of temples and heroic deeds, has not half the influence of this book from a nation alike despised in ancient and modern times. It is read of a Sabbath in all the ten thousand pulpits of our land. In all the temples of Christendom is its voice lifted up, week by week. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the King. It is woven into the literature of the scholar, and colors the talk of the street."

This sacred book of the protestant order of Christians so far as it has preserved an account of the manifestation of God's work among men, free from the errors of translators and revisers, may with all propriety be designated the scriptures of truth. It is said to contain the best record that has been preserved of the creative work of God and has also furnished us with the historical account and religious experience of the Hebrew nation. From its great antiquity and the reverential regard in which the book is held, no other publication, under present circumstances, can take its place.

It can be no argument against the book, that it admits of war and slavery and many other things which the present state of society condemns. It is the history of an infant age, of a barbarous age, when to a great ex-

tent, Might was Right. In this respect it may bear a close relation to all ancient history. Babylon was filled with its deeds of barbarism and religious licentiousness. Carthage with its savage deity was a city of horror. Greece with its mythology and corrupting religious influences was not, certainly, in advance of the Jews.

Cassell speaking of the writings of Moses, says, "Such a code of laws as is embodied in this portion of Sacred Writ, is nowhere to be found in the jurisprudence of any other nation under heaven. Never had laws their basis in such profound wisdom, never were they as benevolent in their character, and never so salutary in their influence."

A testimony like this, in favor of a work that was written some three thousand years, in the past, should enlist the careful attention of every reader.

While a diligent study of the Bible may reveal to us conditions not in harmony with our views of righteousness, it may at the same time afford us many useful lessons, for the journey of life. No one thinks of throwing away all his books and papers because two or more chapters in each may not agree with his understanding of religious and scientific knowledge. He would dwell upon that which appeals to the better qualities of the mind, and allow the other to fade away. So read the Bible.

It is readily admitted that the New Testament or Covenant was written by a very different class of men, and that the inspiration of the work was as much beyond that of the old Testament, as the mission of Jesus Christ was in advance of the Mosaic law. This holds us directly, pleasantly and intelligently in correspondence with its doctrine of God's love to man. It foreshadows a dispensation of glad tidings, of peace and of brotherly love to which we as yet remain strangers. Unlike the old Testament dispensation the testimony of Jesus dwells upon the spiritual education of the mother and children as well as of the father. It gives us the outline of the life of Jesus, who walked with God very differently from either Enoch or Noah. A careful study of this part of the Bible and a discipline of the mind to its best instruction would transform men and women into mes-

sengers of love, into angels of God, and this world into a Paradise of peace.

Many persons have the idea that the Bible is a verbal inspiration from God and hence every word and every letter is mysteriously correct, and those who could not accept this chimerical view have been denounced as unbelievers in the Bible, as schismatics and as heretics.

Although the Bible may give a very vivid account of the manifestation of God among men, and of the visitation of the Holy Spirit, yet it is as true that the Scriptures are only historical and do not contain that Spirit. "The Word of God is quick and powerful, sharper than any two-edged sword, and a discernor of the thoughts and intents of the heart." But the book or Bible can never hold any such place.

That part of the Scriptures which comprises the Law and the Prophets was held as a sacred book by the Jews, as is the whole Bible by the Protestants of to-day,—the only guide. It was examined with great diligence to ascertain whether Jesus was a true descendant from the house of David or whether he was an impostor.

Jesus took the opportunity on several occasions to rebuke this narrow, bigoted idea, by saying to them, "Ye search the scriptures for in them ye think ye have eternal life!! and then as much as to say to them,—how very stupid! If you read the scriptures correctly you would readily see that "they testified of me." Paul was no less emphatic and denominates the word on Sinai the ministration of death, engraven on stones, for "the letter killeth," but that his brethren were the declared epistles of Jesus Christ, written not with ink, but with the spirit of the living God.

To denominate the Bible the "Word of God" and the only rule by which man should walk originated among an arbitrary sectarian class of religionists to prevent others from accepting the ever present revelation of God. The two great christian denominations, the Catholics and Protestants have each a translation of the Bible, which they are pleased to denominate the only, true Word of God, while they look upon each other as antichristians, and upon the Bible *not* of their own order as a false and spurious translation. It

was by this sectarian work that the most inconsistent ideas relative to the goodness of God have been established, creeds been formed and an arbitrary worship formulated. It is quite certain that if the Scriptures were all consumed, the Word of God would ever remain the same, and that those who are led by the spirit of God would be denominated the sons and daughters of God.

Canterbury, N. H.

TRUST.

MARY WHITCHER.

THE wing of an angel
May shade for a time,
At which thou would'st neither
Complain nor repine,
Well knowing the spirit
Of God lieth near,
And thou hast no reason
For doubt or for fear.

How gracious to trust
Though thy sky seems o'ercast,
The heavens remain
Through the tempest and blast;
Even so all thy good
Shall securely remain
Through every tempest,
Through sorrow and pain.
Canterbury, N. H.

DUTY.

JOANNA J. KAIWE.

"STERN daughter of the voice of God!
O Duty! if that name thou love
Who art a light to guide, a rod,
To check the erring, and reprove;
Thou who art victory and law
When empty terrors overawe,
Give unto me made lowly wise,
The spirit of self-sacrifice."

To conscientiously regard my highest conception of truth; by rendering obedience thereto as a line, or path of duty regardless of the issue, was a lesson early impressed upon my understanding with few rose-colored tints to gild the setting of the pearl to my then ideal,

rather than practical view of life. As I advanced in years however, the benefit derived from giving heed to this injunction has been of inestimable value, and I venture to assert that as persons are guided by this inflexible rule or law, they will accomplish a corresponding amount of work in that field of labor wherein their energies are directed. Indeed little good would have been achieved had not this stern and unyielding principle incited to action the world's great benefactors. Had the human triumphed at the cross when Jesus was called to meet its ignominy, who can say the tide of progress would not have rolled backward (if that were possible) until another instrument was found able for the sacrifice? Had Ann Lee when called to her noble mission halted to "confer with flesh and blood" where would her name and honor be to-day but with the multitude who have been "weighed and found wanting" because unwilling to be as "clay in the hands of the Potter"—unwilling to forego earthly appetites and inclinations in deference to a higher law, and this as clearly revealed to their understanding as to the honest earnest seeker after righteousness.—Where rests the responsibility to-day that so many are found in our Communities singularly blest with a knowledge surpassing the wisdom of this world and yet indifferent to the sacred trust committed to their charge, while the earnest few, who are lost to personal considerations are working with more than human energy for the wholesome growth upon which rests the maintenance and perpetuity of our virgin Order.

All of us who have placed our names as supporters of our Covenantal relation

have thereby pledged loyalty to the vital principles which constitute us a living church. We are bound by all that is high and holy in our profession to walk circumspectly and unselfishly with an eye single to the glory of that being who has called us out of "nature's darkness" or a generative life into his "marvelous light" or the work of regeneration. "All that defiles or makes a lie" should be consumed by honest confession and genuine repentance.

Let us as Brethren and Sisters of one household awake to a deeper sense of our spiritual duties, to our God, to each other, and to the whole human family, believing that we shall all find sooner or later, "The path of duty is the only path of safety."

Canterbury, N. H.

THE FUTURE LIFE.

F. W. EVANS.

WE must not believe in two places only hereafter, heaven and hell. It is not likely that all are to go either into perfect joy or unmitigated sorrow. This is a very crude and irrational notion, founded on the literal interpretation of some phrases of Scripture which our prosaic theologians have not had imagination enough to understand. God has made this world infinitely diversified with every degree of being—a long scale of musical gradations. Is God's law in this world a law of variety, and is his law in the other world a law of monotony? Has he a million different conditions for his creatures here, and only two there? Believe it not! The other world is, no doubt as full of variety as this. It has an outward nature as rich in air, earth, water, light, fire,

plants, vegetables, as this, our old familiar world; only more graceful, more lovely, more various, more sublime, more tender. So, long ago, Milton wrote:—

"What if earth
Be but the shadow of heaven, and things therein
Each to the other like, more than below is thought?"

The old theory was based on the parable of the Sheep and the Goats. It was inferred that there are only two classes in the other world, saints and sinners; only two places, heaven and hell. But while each parable teaches some one special truth, all truth is not put into each parable. The particular truth taught by the "sheep and goats" is, that those who have heard of Jesus—the Gentiles, or heathen—will be judged according to their fidelity to the law in their hearts, which is a law of universal love. The essential difference between men is that they are selfish or unselfish. This parable declares that all generous, unselfish people are essentially Christians, whether they ever heard of Christ or not.

But Jesus says explicitly, and without a parable, that there are many different conditions in the other world, as in this. The law of degrees prevails there as here. If we expect all to go into one place when we go into the other world I think we shall be mistaken. There is a special place for every one to be born there, as there is here. Every child born into this world comes into a home of its own; has its own father and mother, brothers and sisters, its own nation, country, town, language; he is born in the country or city, among the mountains or by the sea, into the home of a farmer, a mechanic, a minister. One little child is born in Spain, one in India, one in New England. Each of us, as we pass into the other world, will go

into a particular home there, suited to us, and which we are suited for. It is said of Judas that "he went to his place," the place that suited him, the place where he belonged, the place where it was best for him to go. So the Apostle Paul went to his place which suited him, the place where it was best for him to go. All this is not only scriptural, but reasonable; so reasonable that Jesus seems to think it almost unnecessary to tell us of it. "In my Father's house are many mansions; if it were not so, I would have told you."

We are also told that while a good deal of what we learn in this life will pass away, much will remain. "We know in part, and we prophecy" (that is, teach) "in part; but when that which is perfect is come, then that which is in part will be done away." But there are three great elements of spiritual life which remain: faith, hope, and love.

The faith which abides is not any particular creed or belief; but it is that confidence in God, that trust in universal law, in the order of the universe, in a pervading, providing intelligence, in a blessed fatherly love, which is at the root of all intellectual activity, all intellectual progress. This faith is the "substance of things hoped for, the evidence of things not seen." It is the spring of all thought, reaching out from the known to the unknown. We go into the other world believing there is there plenty to know, that the laws of nature are infinite and inexhaustible; and that this faith is to abide in us proves that the other world is like this world in its inexhaustible opportunities for knowledge. There, as here, there will be infinite variety, boundless adap-

tations, facts of observation for the senses, beauty for the imagination, problems to be studied, deeper mysteries of science. There will be something corresponding to sunlight, to stars and moon, to ocean and mountain, to forest and meadow, to summer and winter. This little world has not exhausted the creative power of God. We here see but the border of his works, and listen to but a faint whisper concerning him.

Mt. Lebanon, N. Y.

Letter Box.

Shaker Village, N. H.

MY DEAR YOUNG FRIENDS:—Feeling desirous that you may find a permanent increase in faith and good works, we thought, perhaps, an expression of our interest in you all, through the medium of the Letter Box, might be a source of encouragement.

We are pleased with the degree of earnestness manifested in desiring to become true christians by those whom we best know, in our own church and trust that all of the class addressed in our homes, from Maine to Kentucky are at heart seeking to do just right. But do not rest satisfied or yield the strife, until you wear the clear impress of virgin souls, until by obedience to godly principles, you become beautified and adorned with the graces of simplicity, truth and purity, knowing no will of your own, but subject in all things, that no temptation of a worldly nature may have power to allure your minds from the blessing of all blessings—purity of spirit.

Keep near to the fountains of life, and they will overflow to nourish you. Walk in the vale of humility, with a spirit of warfare against all haughtiness and vanity, that you may "grow in favor" with God and his people. Now is the most acceptable time of life to make strong the foundation of a christian character.

See to it that you do not build upon the sand. You are blest with faithful guides be-

fore you, who have eyes of discernment, able to see your needs better than you can discover them yourselves; be obedient to their counsels which we believe will always accord with your inward convictions, if you seek to know your duty. Gentleness of manners is a beautiful quality in the character of young persons—not superficial manners, put on and taken off according to your associations; but cultivated from motives of principle.

Persons that are truly humble are always mild in their ways; not given to idle conversation and loose habits, but reverential to superiors, to sacred places and subjects. This reverence grows from real love of virtuous principles; unless you cultivate this in your daily life you cannot bring forth its fruits.

Herewith accept our best love for the principle, and as we all increase in the beautiful gifts of the spirit, the interest will daily accumulate until the bond will fortify us against the strongest elements of the world.

Be truthful, simple, obedient, gentle, kind and enduring, these virtues will adorn you above rubies, pearls or diamonds.

Your Sister and Friend,

E. Martin.

THE COVERED BRIDGE.

BY DAVID BANKER.

TELL the fainting soul and the weary form
There's a world of the purest bliss,
That is linked as the soul and form are linked,
By a Covered Bridge with this.
Yet to reach that realm on the other shore
We must pass through a transient gloom,
And must walk unseen, unhelped and alone,
Through that Covered Bridge—the tomb.
But we all pass over on equal terms,
For the universal toll
Is the outer garb which the hand of God
Has flung around the soul.
Though the eye is dim and the Bridge is dark,
And the river it spans is wide,
Yet faith points through to a shining mount
That looms on the other side.
To enable our feet in the next day's march
To climb up that golden ridge,
We must all lie down for one night's rest,
Inside of the Covered Bridge.—*Selected.*

THE MANIFESTO.

FEBRUARY, 1884.

NOTES.

In the cultivation of the religious element no sacrifice should be too great. No obstacle should be too large to be removed by the faithful teacher in Christ. It is a work that exercises not only a salutary influence upon us while on our pilgrimage through this life but also gives us, at the same time, an assurance, according to the promise of the holy Spirit, of life eternal and a dwelling place among the redeemed.

That we are called, as Believers, through the love and mercy of our God, to live "soberly, righteously and godly in this present world" is quite well understood. It was the apostle's admonition to the primitive Christians as an essential rule for their spiritual protection. If in this day, however, greater privileges have been vouchsafed to us, than were shared by those of a former age, then it most assuredly becomes to manifest an exceeding righteousness and be the honorable representations of the life of Christ.

Our treasures should be of the heavens rather than of the earth, lest moth and rust should consume them or that thieves should break through and steal. Called in the name of disciples away from the world, from its sins and its sorrows as well as from its enchanting pleasures, our lives are now to be remoulded by the life of Christ. Old things are to be done away and all things are to become new. Instead of a life of neglect where the laws of God are carelessly passed by as of but little

worth, we have the warning which should never grow valueless;—To live soberly and righteously.—

To be temperate in all things must be the rule so that we may willingly and cheerfully reap the reward of that which we have sown in our own or in another's pathway. If we should bear in remembrance that all of the duties which pertain to our temporal, as well as to our spiritual interests should be tested by our highest conception of right, we might, possibly, by carefulness in speech and in manners, by our eating and drinking as well as by the general tenor of our lives, induce others by these good works to accept the testimony of truth and at the same time be made able to glorify our Father in heaven.

As we are privileged, even while in this life, to grow in the Knowledge of the Lord, we shall also be formed anew as living souls. The character that was wrought out while we dwelt in Egypt, although it may have been the best that a land so dark and selfish could afford, would most assuredly need some radical changes before it could pleasantly harmonize with the spirit of a consecrated Community where every life should be devoted to God and to his people.

Chosen as we are, from among the children of this world, to stand as the witnesses of the voice of Truth, our duty must be apparent. "Say not ye, There are yet four months and then cometh harvest? Behold, Lift up your eyes and look on the fields; for they are white already to harvest." This was a valuable, practical lesson. Jesus would have his disciples understand, in all clearness, that they were God's spiritual reapers, and it was their divine mission to harvest souls from the elements of

the world and gather them into His heavenly Kingdom.

The disciples had not been called to become specially interested in either wheat or barley fields but called rather as teachers of righteousness and to invite souls to repentance; to amend their own lives by a discipline to the cross, to live soberly, righteously and godly, and then as carefully and as faithfully assist others who might be led to accept the same holy calling.

Our gospel work, as Believers, runs parallel with that of the disciples; to publish the good news and glad tidings of a free and full salvation, and to give as liberally as we have received. If we shall become negligent of this sacred duty it would be a sad departure from the original, foundation principles upon which the Church of the Second Appearing of Christ was founded.

Good and strong words from the pen of Justin D. Fulton are found in his article of "What shall the outcome be?" "For Christian men to be inactive is to betray God. They cannot withdraw from labor without lowering the standard of piety, without making a truce with Belial and surrendering to evil. Faithful Christian men believe in the aggressiveness of truth. They fight to win. Cold hearted and lukewarm Christians clamor for piety, but they will not denounce sin."

It is very fortunate that witnesses for the truth are still able to bear a testimony before the world, which shall encourage the spirit of righteousness and peace. To hate iniquity, is a warfare in which a Christian can engage with a good conscience.

EDUCATION, No. 4.

CALVIN G. REED.

WHO can peruse the sickening, and heartrending history of the Jewish wars, which put an end to their existence as a nation; and of the scattering of them, as with a whirlwind, to the four quarters of the earth, and not feel a sorrowful regret for their consummate folly? Or what does the dark age of the Christian era present, but the incontestable evidence, that ignorance is the greatest curse that can rest upon a people?

England manifested her folly in her treatment of her American colonies, and the dissenter from her Episcopal Church. These in turn exhibited their ignorance by persecuting those who differed from them, and in their mad career in the Salem Witchcraft. The French gave evidence of their arrogance in their Atheistic, bloody reign of terror, and their cruel persecution of the Huguenots. Spain demonstrated her cold-blooded inhumanity and fool hearted tyranny in the foul blot of her red handed curdling courts of the Inquisition. And so it runs: the more uncivilized, ignorant, and barbarous a people are, the more inconsistent, cruel and servile they become.

England sought to enforce taxation without representation. This produced eight years of sanguinary conflict and heathenish barbarity, and the loss of thirteen of her American Colonies. The belief in the divine authority of kings, had a strong hold on the ignorant masses of America; and even the more intelligent, revolted at the idea of precipitating what they considered treason. This feeling delayed the Declaration of Independence, and lengthened the period of the Revolutionary struggle, according

to Gen. Francis Marion, at least two years.

This noble, humane officer, called the "Washington of the South," charged all this to the ignorance of the Southern States; and that this ignorance prevailed, for the want of Free Schools, which would have cost them less than the expenses of the war. Said Marion; "Oh! knowledge, is wanting, knowledge is wanting! Israel of old, you know, was destroyed for lack of knowledge; and all nations, all individuals, have come to naught from this cause."

"Happiness signifies nothing, if it be not known, and properly valued. Satan we are told, was once an angel of light, but from want of duly considering his glorious state, he rebelled and lost all. And how many hundreds of Carolinians have we not known, whose fathers left them all the means of happiness, elegant estates, and, in short, every blessing that the most luxurious could desire! Yet they could not rest until by drinking and gambling they had fooled away their fortunes, and rendered themselves the veriest beggars and blackguards on earth."

"Why was all this, but for lack of knowledge? Had those silly ones known the evils of poverty, what a vile thing it was to wear a dirty shirt, a long beard, or a ragged coat; to go without a dinner or to sponge it from growling relations; or to be run over in the streets, by the sons of those who were once their father's overseers; Had those poor boobies, in the days of their prosperity, known these things as they now do, would they have squandered the precious means of independence, and have brought themselves to all this shame and sorrow? Never, never, never!"

"And so it is, most exactly with nations. If those that are free and happy, did but know their blessings, do you think they would exchange them for slavery? If the Carthaginians, for example, in the days of their freedom and self-government, when they obeyed no laws but of their own making; paid no taxes but for their own benefit; and, free as air, pursued their own interests as they liked; I say, if that once happy and glorious people had known their blessings, would they have sacrificed them all, by their accursed factions, to the Romans, to be ruled, they and their children, with a rod of iron, to be burdened like beasts, and crucified like malefactors? Surely they would not."

"Well, now to bring this home to ourselves. We fought for self government; and God hath pleased to give us one better calculated perhaps to protect our right, to foster our virtues, to call forth our energies, and to advance our condition nearer to perfection and happiness, than any government that was ever framed under the sun. But what signifies even this government divine as it is, if it be not known and prized as it deserves? And this can best be done by establishing Free Schools."

Notwithstanding all the efforts that such noble, valiant men as Marion put forth in defense of the cause of education, pointing out its benefits, and contrasting it with the disastrous influence of ignorance; Yet the South clung to their folly, their idols of slavery, and of caste, till they produced the lamentable results of the late Civil War, which spread devastation in all their States, and caused the slaughter and death of a million men, the flower and strength of the nation; the expenditure of billions

of money, and a like amount of waste of valuable capital, in industries and homes and improvements, and wasted opportunities, besides the breeding of moral pestilence and ruined character, in the lives of those who entered into the conflict. At the close of the Revolutionary War, and the acknowledged independence of the Colonies, had it not been for the influence of the Crisis and Common Sense, coupled with the judgment and keen foresight of such men as Washington, Franklin and those of their class, instead of a democratic government, with the power in the hands and keeping of the people, we should now be under the dominion of a monarchial rule, with all its concomitant evils.

But thanks be to the honored father of our country. He would not be a king, holding a scepter and wearing a crown. He had learned to detest tyranny, having with a suffering people deeply felt the fangs of its bitterness. With noble heroism, he set a worthy example to all future generations, that sovereignty is the inheritance of the people. For this, poets and orators have vied in speaking his praise. Proud Byron did him reverence in his song:

"Where may the wearied eye repose,
When gazing on the great,
Where neither guilty glory glows,
Nor despicable State?
Yes—one—the first—the last—the best,—
The Cincinnatus of the West,
Whom envy dared not hate—
Bequeathed the name of Washington,
To make men blush there was but one."

But why seek afar off to find the bitter apples of ignorance, when they lay so plentifully on our own domain? Can any thoughtful mind dwell complacently on the results of a century's experience of our own development, and not feel a pang of regret that the frosts of igno-

rance, and the blights of indifference, have produced such waste and decimation among us as a people?

We started with a warmth of zeal which promised a fruition of glory and brilliant success. Noble principles formed the foundation of our institution. We were a century in advance of the religious world. Inventive skill produced some of the most beneficial utilitarian implements, among which are the circular saw, the planing, and the matching machine.

All that we needed to make us a successful, a prosperous, and a representative people; true examples to mankind, was wise and intelligent foresight to encourage and foster the industrial skill of the people, by establishing abroad, an educational system, which would cover all the requisitions needed in every department of life, including the physical, mental, and the psychical development of a rational being.

We glory in the spirit, perseverance, and results of our founders, and well we may. But what are we doing to sustain their honor, or to achieve one for ourselves? Is not our glory and power gradually passing from us? And for what cause? Is it any other than our ignorance? Are we not supinely waiting for God to help us when it is our duty to help ourselves? Are we not giving our strength to laying up treasure upon earth, instead of seeking first the kingdom of heaven and its righteousness, and so are becoming daily more and more liable of losing both?

Would it not be wise in us as a people, to consider carefully, prayerfully, and wisely, what we ought to have done that we have left undone, and what we have left undone that we ought to have done?

What is it to be wise?

"Tis but to know how little can be known,
To see all others faults, and feel our own."

Like causes produce like effects. The tree is judged by its fruits. What are we developing, that will prove for us, to be the grand anticipation of a century's future growth of noble, vanguard principles, as did our parents of a century ago? Certainly they cannot be begotten of ignorance and indolence.

We have made it our aim to be semi-monastic, by alienating ourselves from the human family by a life of seclusion, which has to a great degree deprived us feeling the pulsating life of mankind, and thus have been left to float around the center of our isolation.

Jesus Christ and Mother Ann did very differently from this. They felt that they had a mission that the people needed; so they went from house to house, and from place to place, dispensing their treasures of sacred wealth and wisdom, and many heard them gladly and thanked God that they had lived to see that day; but the foolish, the ignorant scoffed and persecuted. Nevertheless, their principles prevailed.

Mount Lebanon, N. Y.

SLANDER.

ELMIRA HILLSBORO.

The slanderer's tongue, O, who can tame?

What antidote, will any name?
What shall we do for eyes, that see,
And ears, that hear so readily,

The thoughtless words, so heedless spoken,
The unkind look, or adverse token,
By hours and days, mature in strength,
Till, Slander, is their name, at length.

Whatever ill is on the wing,
And willingly suspicions bring
To add fresh fuel to the flame?
Pray, how can we such passion shame?

When looking at our own misdeeds,
Reflecting on our spirit needs,
So much we see to do at home,
We find no time to cast a stone.

If we, henceforth, would seek to find
The good, so often left behind,
We might, by magnifying this,
Rebuke whatever is amiss.

There is a power, ruling all,—
The just, the unjust, great and small;
And we as finite beings, fail,
When from the judgment seat we hail.

Canterbury, N. H.

WRITTEN FOR THE MANIFESTO.

IN THE ROCKING CHAIR.

I sit, and I rock in the old easy chair,
My heart full of longing, my head full of care,
So sorely depressing,
So keenly distressing,

I try to rock hope out of brooding despair.

I fancy I see a black cloud overhead;
A blank lonely silence reigns, as with the dead;
Oh hours so dreary!
Oh spirit so weary!

Look out from beneath the deep shadows of dread,
Faint not in thy weakness, thou tried heart of mine
Nor murmur, tho' dark days of tempest be thine;

Thy trials and crosses,
Thy burdens and losses,
Are only the chastenings of God's love divine.
Rise not in defiance, but bow at His throne,
And say, "Ah my Father Thy will be mine own,"

And then in His blessing
Thou'lt find sweet redressing,
And joy, that the depth of His mercy be known.

I know, my young heart, that thou canst not see
Why it is that that sad Angel visiteth thee.

Why 'tis that she chides thee,
Yet trusting confides thee,
And I rock as I wait for an answer to thee.

It is this; that a lesson both needful, severe,
She has brought for thy keeping, in love, not in fear,
Wheresoever thou goest,
Whatsoever thou sowest,

The same thou shalt reap when the harvest is here.
Oh sink thou not down 'neath this chiding so sweet,
It is for thy repentance; go, lay at His feet,

The gifts in thy keeping,
The fruits of thy reaping,
The golden bound sheaves as an offering meet.
Then awake to the music of Hope, Oh my heart,
Stand not back in thy doubting, but render thy part,

The Love-angel lingers,
Her fairy-like fingers
Sweep over the strings of her beautiful harp.

And so I have rocked off my sorrow and care,
Have rocked a sweet hope out of bitter despair,
In lieu of cold sadness,
A heart full of gladness,

Thank God for my peace in the old rocking chair.

SUN OF RIGHTEOUSNESS.

GROVELAND, N. Y.

CANTERBURY, N. H.

In the Spiritual Sky there is beam - ing A Sun that will never go down;

O'er the hill-tops its light is streaming, Re - vealing the E - ternal Throne.

E'en the arches of Heaven are shin - ing, And the path of the pilgrim is

bright; All dark clouds have a silver lin - ing From the orbit of truth and right.

Books and Papers.

PHRENOLOGICAL JOURNAL and SCIENCE OF HEALTH. January. Contents: Distinguished Visitors; Lord Coleridge; Matthew Arnold and Henry Irving; The Oriental Type of Character, Illustrated; China, Illustrated; Observations on Amateness; The Stormy Petrel; Mental Treatment of Disease; The Heart; Notes in Science and Agriculture; etc., etc. Fowler & Wells, Pub., 753 Broadway, N. Y.

Surveyor-Boy and President.

YOUNG PEOPLE'S LIFE OF GEORGE WASHINGTON; By William M. Thayer. Elsevir edition, 466 pages, Brevier type, leaded. With illustrations. Extra cloth, 50 cents; half Russia, red edges, 65 cents.

No other name has received such universal homage as that of Washington. Edward Everett spoke but the verdict of the world when he pronounced Washington, "of all the men that ever lived, the greatest of good men, and the best of great men." Frederick the Great, whose own name ranks with those of Alexander, Caesar, and Napoleon, declared his deeds to be "the most brilliant of any in the annals of military achievement."

Whether as school boy, surveyor-boy, Indian fighter, member of Congress, Commander-in-Chief, or President, his life was full of striking incident, and ever an example to thrill and inspire any youth whose heart pulsates with the free and vigorous blood of the Anglo-Saxon race.

Mr. Thayer, the author of the present work, just published, has proved by his world-famous lives of Lincoln, "From Pioneer Home to the White House," and of Garfield, "From Log Cabin to the White House," a writer whose pen is wonderfully suited to its theme. He writes with an enthusiasm worthy of his subject; with vividly drawn pictures of the times and scenes through which Washington passed, quoting the language of his friends and contemporaries, and crowding the pages with appropriate illustrative anecdotes, he makes the times and the characters seem present realities to the reader. His book will at once be accepted as one of the best of the lives of Washington, not for young people only, but for older folks as well. It is not sold by dealers, but only direct by the publisher, who will send a 100-page descriptive catalogue of his attractive and famously cheap publications free on request. John B. Alden, publisher, 15 Vesey St., New York.

HERALD OF HEALTH. Jan. Contents: A lecture on Light; Sanitary Science; The Church and Health Reform; The Water Cure in Europe; Salubritarian; Education of Children; How to preserve the Eyesight; Sawing Wood for Exercise; Beer; Studies in Hygiene for Women. M. L. Holbrook, M. D. Pub. 13 & 15 Laight St., N. Y. \$1.00 a year.

HALL'S JOURNAL OF HEALTH. Dec. Contents: An Age; Care of the Eyes; Croup; Teething; How to Cleanse the Waste Pipes; The Sick Room; The Evils of Hot Bread; Milk as Food; Variety in the Daily Food; A Neglected Disinfectant; Choose Health or Sickness; Food Adulterations. E. H. Gibbs, M. D. Editor. No. 21 Clinton Place, 8th St., N. Y. \$1.00 a year.

Kind Words for the Year 1883.

Whitewater, Ohio, Feb. 1883.

We desire to send to you and all interested in the editing and publishing our monthly, so full of rich treasures, our kind love and thanks, praying that it will enlighten and bless many souls with the truth, which alone can free the soul from sin.

Stephen W. Ball.

Enfield, N. H. Apr. 1883.

THE April Manifesto is very good and interesting. I pity those who would not like to read it.

Caroline Whitcher.

Mt. Lebanon, Apr. 1883.

I THINK the Manifesto is improving. Hope it may live and grow.

Amos Stewart.

West Gloucester, Me. Dec. 1883.

ONE of our greatest comforts is the monthly reception of the Manifesto which always comes laden with a feast of good things. We are glad to add our two mites to sustain our only periodical, and that growing every year more interesting and indispensable.

Elder, Otis Sawyer.

Deaths.

Polly Taylor, Dec. 18, 1883, at north family, Union Village, Ohio. Age, 78 yrs. Has been a member of the Society for sixty years and was a very faithful sister in the discharge of all her duties, both spiritual and temporal.—O. C. H.

Daniel L. Kidney, Dec. 17, 1883, at North Union, Ohio. Age, 64 yrs. 10 mo. and 25 days.

Joseph Swint, Dec. 24, 1883, at Hancock, Mass. Age, 65 yrs.

Betsey M. Hall, Jan. 12, at Harvard, Mass. Age 68 yrs. and 3 mo.

Our kind and loved sister has bid farewell to friends in the terrestrial, to join those of the celestial.

To those who knew her best she needed no other eulogy than her whole devoted life.

E. M.